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Declaration
OF
JOHN DURIE.
A

**Minister of Jesus Christ to witness
the Gospell of Peace:**

**Wherein he doth make known the Truth
of his way and comportment in all these
times of trouble;**

**And how he hath endeavoured to follow Peace
and Righteousness therein innocent-
ly towards all:**

John Durie
**That the offences taken against him, through the
mis-construction of some, of his actions may be re-
moved; and the work of Peace and Unity
amongst the Protestant Churches at
home and abroad advanced
in due time.**

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Declaration

OF

JOHN DURIE,

A Minister of Jesus Christ to
witness the Gospel of Peace.

Seeing there is a heavy woe denounced against those by whom offences come; therefore it is *Mat. 18. 7.* duty incumbent upon every one, to purge himselfe from the guilt thereof, either by an ingenious confession or a clear vindication of his innocency, if an offence be not given by him, but taken at him. And seeing I have been lately informed, in a friendly minner by some of speciall credit, who have a particular dependance upon his Majesty, and know the sense of those that are about him; that amongst the n there is a report whereunto credit is given; that I have been very opposite un-

to his Majesties affairs and interests; and that having quitted the service of the Princes Royall at the *Hague*, I have been since subservient unto his Majesties enemies, in these and also in forraign parts; nay that I have approved of the proceedings of those that put his Royall Father to death: all which being odious crimes, and the last being very atrocious: therefore I have thought it necessary by the manifestation of the truth to vindicate mine own innocency from such aspersions, and to secure my self and my reputatiou in the Churches of Christ from such prejudices and mis-informations, which obstruct the work of Peace, and have none other ground but the mis-understanding and mis-construction of such actions, which (being out of the common road, and free from private ends) have not been rightly discerned by such as have not so much aimed at the means of common edification, as at the furthering of a party. For which cause I am obliged to declare the naked truth of my comportment by a plain discovery of the Principles and of the Rules, of the Method and of the chief circumstances of my actions; as they have answered the design, whereunto by a solemn vow made unto God above twenty years ago, I was bound (and have consecrated my life) to serve Jesus Christ in the Gospell of Truth and Peace; namely *That I should without all selfe ends or respect of Persons and Parties prosecute amongst the Protestants, when and wheresoever God should give me ability and opportunity, the means of Peace*
and

*The motives
for the pub-
lishing of
this Decla-
ration.*

*and Unity in the Truth, by the reconcilment of
their differences and the removall of offences in
a Gospel way Separate from all worldly Inte-
rests.*

And this Declaration I conceive I am bound
to make at this time and upon this occasion, nor
onely lest my silence should confirm the evill
report made of me to his Majesty, or lest I
should seem to find my self guilty of that where-
of I am accused ; whereas in truth I am not to
my self conscious of any guiltines in that kind,
(*behold before God I lye not*) but also lest the
credit of my work amongst the Churches, up-
held for so many years, should now suffer under
this reproach ; as if it had been carried on for
worldly ends to serve any mans turn ; and lest
the Gospel way wherein I have walked harmles-
ly by provoking all different parties and chiefly
their leaders in the Churches, to love and to
good works towards each other ; should be-
come ineffectuall, and none should be stirred up
any more by me, to tread this path, and to be-
come a Solicitor of the Counsell of Peace,
when I shall have finished my course, for I am
not ignorant of Satans devices by which he en-
deavours to blast and stop the progress of these
proceedings, which now by his Majesties graci-
ous countenance and Pious inclination may
have a full and effectuall success ; as being
more then ever seasonable to be prosecuted for
the preservation of the Protestant Cause and
Religion ; which in his letter to the House of
Commons he hath owned with so much zeal and

cordiall expressions, that every one who hath any sense of Piety or good will to the Church of God must needs heartily rejoyce thereat.

To pay therefore this debt which I owe to the Truth, to the Churches of God, to the innocency of my Gospell design, work, and way, to mine own conscience, to my safety also as matters now may stand; and to my reputation in after times; I shall declare in singlenes of heart: as in the presence of God the Truth concerning the matters which are laid unto my charge.

And first concerning my going from the Court of the Princesse Royall; The main causes which moved me thereunto, and the manner of my removall thence, I hope will clear that action from any Sinister design.

For after that I had been (without any the least thought of mine own) secretly recommended by Sir *William Boswell* his Majesties Resident at the *Hague*, and Sir *John Dingly* Secretary to the Queen of *Bohemia*, to be placed as Chaplain with the Princess Royall his Majesties daughter; I went to the *Hague* in obedience to his Majesties commands, and there I performed the duty of my place, in the family without blame carefully; till I found that the duties of attendance requisite at the Court, did eat up all my time, and so became severall ways inconsistent with the prosecution of my principall aim; wherein I had vowed to Dedicate my studies unto God, for the procurement of Gospell Peace and Unity in the Church.

Concerning
my being at
the Hague.

Churches. This gave me an inclination to alter the course of my employment; but I did nothing to remove my selfe from it, till I received a Summons from the Parliament to come to the Assembly of Divines, which then sate at *Westminster* to give advice to them in Church matters: upon this call to assist in such a work; I confesse I was conscionably moved to apply my self to the main scope of my studies; and that I might do it without offence, I wrote to the primat of *Ardmagh*, who then was with the King at *Oxford*, and intreated him to obtain leave from his Majesty for me to go to that Assembly; hoping that I might be able to do his Majesty and the publick more profitable service there by helping to reconcile differences at home; then I could do at the *Hague*. This leave his Majesty gave me by a letter which Secretary *Nicholas* wrote unto Sir *William Boswell*, who acquainted me therewith in his Majestyes name; only I was desired first to go to *Oxford*. Having gotten his Majestyes permission; I did seek in like manner leave of the Prince of *Orange*, that I might go with his good liking thither, either by being wholly dismissed or for a time: but he was unwilling to grant that which I had obtained of his Majesty, therefore to remove the difficulty which he made to let me go, and which I made to stay; Doctor *Rivet* and Monsieur *Sulichem* his chief Secretary of State, were appointed to confer with me; and after severall meetings when nothing was agreed upon but delays made, another call was

and retire-
ment from
thence.

given me, to be Pastor of the English Church at *Rotterdam*, which then wanted a Minister; I obtained leave to go thither upon a twofold promise made by me to his Highness: 1. that I should stay so long with him, till he could find another Chaplain, who should be able to supply my place, and whom the Dutch Ministers should not except against, but approve as they did me. Secondly, that I should help him to find out such a one. These things I promised to do: and when I had performed them, by bringing Mr. *Harris* Doctor *Harris* of *Hamwell* his Son from *Utrecht* into my place; I went to *Rotterdam*; and the Prince gave me under his hand and seal a Testimony that I had his good leave to go away, and that I had behaved my selfe in the discharge of my place whilst I stayed with him dutifully and without offence.

Being then come to *Rotterdam*; I found that by order from the Parliament the constitution of the Church of that place was altered from that form, whereunto the Archbishop of *Canterbury*, had put it some time before; which occasioned a division amongst the members of the Society: I therefore intending to unite them in the substance of their Gospel-worship, followed a middle way, neither strictly formall, nor altogether unformall; which did not offend the discreet and sober; but did not answer the expectation of the fiercer sort of either side, who were neither fully displeased nor well pleased, with my moderation: and this I did advisedly as by my selfe without any pre-
consul-

Concerning
my being at
Rotterdam.

consultation with either party; to let them see that the true property of our Gospell-worship consists not in words & formalities but in power: for I conceive that the worship of God in publick Assemblies, may consist in set words and forms onely so far as these are subservient in an orderly way to beget and maintain in the soules of those that meet to worship God together; the power of Godliness by the unity of the Spirit. Now by the power of Godliness I understand the effectuall motions of the Spirit by which our soules drawing near unto God have communion with him: and the soul is said to draw neer unto God, when it hath a serious desire and longing for the work of his grace to receive it: and the motions of the Spirit begetting and fomenting this desire are found to bee effectuall both in the Acts of our worship and in the course of our life and conversation. They are effectuall in our life by the works of righteousness, of love and holiness; which God hath ordained that wee should walk therein that wee may have fellowship with him. *For God doth meet him who joyfully worketh righteousness; 1 Joh. 4. 16 and remembers him in his ways.* And again it is said, *He that dwelleth in love dwelleth in God; 1 Pet. 1. 15. and God in him.* And again it is said, *be ye holy as I am holy,* from whence the Apostle Peter makes this inference; *because he who calleth you is holy, therefore be ye holy in all manner of conversation.* And this is to walk with God as Enoch did, whom at last God took to himselfe to an unseparable communion in heaven, herein doth

*And my co-
portment in
the Ministe-
ry there by
what rule it
was ordey-
ed.*

*Isa. 64. 9.
1 Joh. 4. 16
Lev. 11. 44
1 Pet. 1. 15.
10.*

doth the power of Godliness appear most effectually and infallibly: Yet the motions of the Spirit are effectually also in and by the Acts of worship, and that two ways, both within our own souls, and also outwardly towards others. Within our own souls both in the understanding and in the will and affections; for when the understanding is helped thereby to conceive aright, and the heart by the will and affections is raised strongly to embrace, the truth of the things wherewith the soul is Religiously conversant with God, in the Acts of devotion; whether they be Acts of praying to him, or of praising of him, or of hearing his Word; then the motions of the Spirit are found to be effectual inwardly and thesesame motions are also outwardly effectual towards others; when our behaviour in the Acts of worship is such, as becometh the beauty of Holiness & fitted to edifie those with whom we joyn in those Acts: & they are fitted to edifie others, when they appear to be serious & devout; for then they work the same impressions upon the affections of others which they shew to be in our selves. The words then and the forms which are fittest to reach these endes, and to unite therein the Spirits, of those who are assembled to worship God together are fittest to be used in a publick assembly; that is, the words and formes which are most intelligible by all and proportioned to their capacities, and answer the subject matter of the action which is to be performed most directly without affectation and superfluity (which seems

to put the substance in words and repetitions)
I say such words and formes I conceive are
mott answerable to the ends for which we meet
together, to draw near unto God. And by this
rule I made use of the Leiturgie at *Rotterdam*,
neither laying it wholly aside in respect of the
substance of the prayers; nor binding my selfe
strictly to the whole formality of it: and so I
conceive, it may yet be made use of inoffen-
sively, according to the capacity of those that
meet to edifie one another. Thus then I contin-
ued till I was again called upon to come into
England, to sit in the Assembly of Divines:
where to prepare my way that I might sit a-
mongst them without any scruple (because I
knew that the Nationall Covenant would be
offered unto me when I should come thither) I
had already, whilst I was yet at the *Hague*, sent
before hand in writing a Declaration, wherein
I explained my sense of the Articles of the Co-
venant, that it might be understood, that I would
not otherwise be engaged to it, then as it was con-
sistent with my former vows and promises made
to advance the Gospell work, which I had nego-
tiated amongst the Churches and with the oath
of Allegiance which I had taken to the King.

This Declaration was read in the Assembly
of Divines, and not contradicted by any; al-
though (as afterward I was told) some did
grumble at the reading thereof, because they
thought it did not become any to put his own
sense and limitations upon the Covenant; and
to publish that sense unto the Assembly: so then

I went

*The manner
how I went
to the As-
sembly of
Divines at
Westminster*

*And my co-
portment
there as to
civil affairs*

I went thither ; not to foment one party against another, but to do my Gospell work, and therein to serve his Majesty for the Kingdoms welfare ; and this I did so as to keep an interest in all parties that I might do good offices between them. And when the personall Treaty was in agitation , because I conceived that it might tend to an agreement between the King and his Parliament I was forward to promote it ; and that indeed was the onely Civill business wherein I thought fit to intermeddle, because most of all the other publick negotiations of State, had a tendency (so far as I could discern) rather to widen, then to heal our breaches. And the true causes for which I did constantly abstain from intermeddling in State matters were chiefly these two. First because I perceived that when Ministers did intermeddle the hearts were ordinarily rather increased then allayed. Secondly, because I was bound up by my vow, not to Act in State affairs otherwise, then as they should be subordinate or concurrent with the end of my Spirituall employment, and I found not any who ruled in the State, willing to further my designe, without partiality, but onely for some interest whereunto I had no mind to become subservient.

*How I be-
haved my
self to-
wards the
King when
he was be-
fore the
High Court*

But at last when the personall Treaty at the Isle of Wight, brought forth the sad and unexpected effect which increased our distractions, by the erecting of a high Court for his Majesties Tryall, then indeed, I made it a serious part of my work, first to prevent the Sentence and

& secondly the execution of it; in the first to save his reputation, in the second his life. For I did consciouſly judge my ſelf bound to do for him, all which I could or ſhould have done for mine own Father if he had been in his caſe: Therefore I went to one of the Maſters of the Chancery, an able man, & an intimate friend of mine; whom I found no leſſe troubled at thoſe proceedings then I was; to conſult with him, what could be done for his Maſteſty to prevent the ſentence which was apprehended to be given againſt him; whereupon he reſolved to write down ſuch arguments as he conceived moſt effectual for his Maſteſty to uſe at the High Court, in his own defence: of theſe arguments I gave one Copy to the Lady *Vicounteſſe Ranalaugh*, who with my wife furniſhed the Lady *Monmouth* therewith; that ſhee by Doct^r *Juxon* his means might convey them to the King; and another Copy thereof I carried my ſelf to the Prince Elector *Palatin*, that when he ſhould be permitted to go, to viſit his Uncle he might give it unto him; which hee promiſed to do. This was to prevent the Sentence by a Legall plea: and then when the Sentence was pronounced; I ſate up a whole night and wrote about two ſheets of Paper, wherein I did plead againſt the execution of that ſentence; by eight Claſſes of Arguments, which were inſcribed and ſent to the Preſident and Ju'dges of the High Court to perſwade them to ſuſpend it. Theſe Arguments the Lady *Ranalaugh* aforeſaid and my wife gave to M^r *Aſſile Sutton*, heretofore a School-Miſtreſs

Mistress at *Kensington*, to be delivered by her to the President and Judges, and I am sure the President did receive them, for about a year and a half, or three quarters after that time; the President himself did shew mee that Paper and did ask me if I did know such a hand, whereunto I did answer affirmatively, and lookt him in the face stedfastly, whereupon he proceeded no further.

*what I did
to get the
sentence su-
spended.*

Of this discourse (because I was in great haste to send it, at the time when the Court should sit) I could keep no Copy; yet the heads and substance thereof, I kept in a paper, and still have in my memory; and they were to this effect to shew

That it was neither lawfull for them of the High Court; nor expedient for the Nation; that their sentence should be put in execution against the King: And that for these Reasons.

1. Because the matter of debate between him and his Parliament was still as doubtfull as ever it was: namely which of them had first or most wronged each other, now for a Court, in a doubtfull Case, to proceed to the execution of a sentence, *de facto, only by power*, is no way just or warrantable by any Laws of God or men.

*The argu-
ments shew-
ing the un-
lawfulness
& unexpedi-
ency of exe-
cuting the
sentence.*

2, Supposing the matter of debate to be out of all doubt between him and the first full Assembly of Parliament, namely that they and not he, were wronged; yet that the Deputies of a party only should take upon them the Authority to be Judges of the Kings person; without

any known Law of the Nation; and without any example ever heard of in any Nation: cannot be thought Just and Warrantable by any that is rationall; and therefore the sentence ought not to be executed.

3. Supposing their Authority, to be Judges of matters of fact, to be unquestionable: yet by the undoubted Law of the Land, the Kings person is not punishable, but the Law takes hold only of his Instruments: therefore the execution of a Sentence against his person is not warrantable, although his actions might be Judged faulty.

4. Supposing that there were no prohibition in the Law of the Land: yet by the Law of Nature and of Nations, it cannot be Warrantable that they who have no authority, nor right to make use of any power but from and by him, should use it to cut him off who gave it unto them. All that Nature will allow in Cases extraordinary, as in Leprosie, or Madnes, or in any other the like unfitness to Rule; is a restraint hindering him from doing hurt to others, therefore the execution of the Sentence against his Person is not Warrantable.

5. Supposing this whole Plea, concerning the unlawfulness of executing the Sentence to be in respect of the Judges of the Court, worth nothing; yet the Plea of inexpediency in respect of the Nation; will be many ways so considerable, that it will amount in respect of Conscience amongst Christians, to be equivalent unto that, which is unlawfull; be-

because *Salus Populi Suprema lex est.*

For it is no ways expedient for men of Conscience, but utterly unlawfull amongst Christians; to make it a crime worthy of death in any man to defend to the utmost of his power and according to the Custome of all Nations his undoubtedly supposed right; now the King having done on his part nothing, but to maintain with all his might the prerogatives undoubtedly supposed to belong unto him; as descended from his Ancestors and never heretofore questioned: and the Commons, having on the other part upon the like ground of their supposed right; used the same means to maintain their priviledges; it is neither Warrantable in Conscience nor to such as pretend to be representatives of a Nation is it expedient; that they should execute a Sentence of death against him for doing that which all Kings have ever done; which all equals do one towards another; which they themselves on their part have done no less then he; and for the doing of which no man was ever yet blamed with reason.

6. But supposing (which no Conscionable man will deny) that there hath been faults on both sides; and supposing also that the Kings party hath been more faulty then the party which hath opposed him; yet in this case, it is extremely unexpedient, if not altogether unlawfull to Christians and Conscionable men, to proceed against him without commiseration, and not to respect any humane frailties; So that he being misinformed and thereby being

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led out of the way by evil instruments, should not at all be found excusable; is the utmost rigour of severity; which becomes not Christian Subjects to use to their interior; far less to their equals, and least of all to their Rulers.

7. It is most unsafe and unexpedient for the Nation; if not altogether unlawful to Christians and men of conscience; to make a quarrel once begun to last for ever, and become altogether irreconcilable: it is unsafe every way both to those that have the power in the land now, and to the whole Nation, as well in respect of home bred divisions, as in respect of common enemies, who watch to destroy us: now the execution of this sentence will infallibly bring this to pass; as to men, except God work some miracle for us: therefore in conscience to God; for the safety of the Nation, and for the preservation of themselves and of their posterity, they ought to suspend the execution of this sentence.

8. Besides all these considerations the interest of the Gospel, and our profession thereof, and the Protestant Cause will be ruined as to men by the execution of this sentence. an everlasting reproach will be brought upon the Nation and upon the Protestant Religion thereby; not only amongst the enemies of the Truth who will insult and Triumph hereat, but amongst forraign Churches who will abhor and deride us and suffer persecution for our sake; all which will be a heavy guilt before God, upon those who execute the sentence; there-

fore, it ought to bee suspended,

These were the summary heads of the Arguments, more at large discoursed upon and dilated warily, without passionate and provoking expressions, in a lamenting phrase and humble tone, for fear of giving offence; and with a Preface and conclusion shewing that these things were insinuated in a loving manner, to discharge a Conscionable duty towards the King; towards themselves also in compassion to their souls, towards the whole Nation, and towards our Religion to prevent the evils which might inevitably follow upon the executing of their sentence.

But when this wrought nothing upon them, nor any other means used by other Ministers, nor the interposition of the *Hollands* Ambassadors, could avail to stop their resolution; I went out of the Town, nor to be in the place where so great a mischief was to be acted.

This Act of violence did so highly provoke and inflame the Spirits of most of the Ministers, who were wont formerly in their Sermons to reflect much upon State matters of lesser concernments, that they seemed to make it a main design, to incense the people to a tumultuous and inconsiderate rising; whereunto it was observed that the Popish Emisaries also, and the chief of the Levellers, with whom they lay under deck; (who always had opposed the Kings Interest) did concur at this time, to heighten the animosities of the discontented parties to an utter confusion; which could not end, but in the

Wherefore I
dissuaded
Ministers
from meddling
with
State matters
in the
Pulpit.

the totall ruine of that party which was yet affected to the Kings Interest; if by their rash clamours, they who had all the power of the State in their hand, and could not be resisted, should be provoked, or by tumults necessitated, to fall upon them. Therefore to obviat this danger, which was occasioned by the inconsiderateness of some Ministers; I conceived it answerable to the aim of my employment, and necessary to preserve the moderate party, to bear witness against that way and manner of preaching, which some followed by directing their sermons to meddle with the affairs of the State: to which effect I wrote a discourse, to shew that it did not belong to the Ministeriall work of the Gospell, to handle State matters in their sermons; or to inform the people concerning the same as they were wont to do: This discourse displeased very many of the Brethren; and some were preparing to make it a Subject of dispute with me: which when I heard; I did enlarge the discourse as a Case of Conscience, to be soberly discussed, in a moderate and regular way to avoid vain jangling and offered the Gantlet to any that would enter the lists to discuss it with me either so as I proposed the method of disquirie; or any other way which wee might agree upon to come to a decision of our doubt: But no body did yet appear to enter with me upon that Subject in a debate: And whether it was any conviction upon the conscience of some; that their way was not suitable to their Gospell-work; or becaus: they found

that it could not do the cause any good at all, but only hurt themselves, and weaken, or discover the weakness of their party; by little and little that custome was left off.

But when the *Engagement* was proposed to be taken, a greater difficulty did arise, in the Spirits of all that were moderate; and a more eminent danger was like to fall more fully, upon the Body of the Nation, and chiefly upon that party in it, which did acknowledge the Kings just Right and Prerogative; and might in due time be a means to restore the same. For certainly it was the design of some, by the *Engagement* to oblige all by Pole, to exclude at least indirectly the King and Lords for ever from having a hand in the Government, by removing all that would not take the *Engagement in terminis* from having any safety & protection in the Nation. Yet the words of the *Engagement* being so laid; that they could not inforce the sense *wh* was aimed at, but could bear a clear sense, of a duty; *wh* not being directly opposite to the Royal Interest, was advantageous to the welfare of the Nation; which two things should never be separated (though their aim was to separate them) I was moved to own the *Engagement* so far 'as I found it contained a clear duty; upon the consideration whereof I thought it not only lawfull for me, but also suitable to the end of my designed employment: to declare in what sense I took it to contain a Duty; namely as it obliged all to be true and faithfull to the Nation, notwithstanding the absence of the King and of the House of Lords from the government. Therefore

fore when I took the Engagement I gave my construction of it in writing to the President of the Council ; as a Testimony that I took it in reference to the Nation with a *Non obstante, and not otherwise*. Which sense although they would not publickly own ; yet I never heard any that durst deny it ; nor was I refused to take it in that sense, and in my conscience I could not find it lawfull for me to refuse the taking of it so, if I should stay in the Nation to prosecute my design ; seeing in that sense I did judge it to be a Duty consonant to all other Engagements under which I had put my selfe ; both in reference to my Gospell-work ; and in reference to the Nationall Covenant ; and to the oath of Allegiance.

this then having been the ground, and the method of my proceeding in this matter ; when the words of the Engagement came to be a subject of debate amongst the Ministers (for few else did write in publick to scruple at it) I thought others might take it in the sense wherein I had taken it ; and that such as would construe the meaning of it otherwise ; as if it did oblige all, to oppose hereafter, the having of a King and House of Lords in the Nation, were in the wrong ; and made a needless scruple to themselves and others ; and gave those that sought thereby an advantage against them, an opportunity to put them out of place ; and to disable them from doing good offices in due time : for seeing it was apparent enough that the Engagement was laid as a snare to entrap and sift such as were not fierce enough for their

(15)
turn to go along with them: there was no reason wherefore any who could avoid the Snare with a good conscience should suffer himself to be taken by it, & made useles for the publick; & upon this account I did endeavour to quiet the scruples of Conscience which honest men had about the taking of the engagement; wherein I conceived I did no disservice to the Truth; by taking it in the best sense wherein it contained a clear Duty; and not in the worst, which it might bear, wherein it could not be owned; nor did I any disservice to the honest minded party by keeping them from a trap wherein they might be taken.

But because in the disputes which arose about that subject, many matters were objected which did relate one way to the fundamentals of a State; another way to the fundamentals of conscience in respect of Christianity and Equity. And in State matters the constitution of a Nation being reflected upon, sometimes as it is under the Law of Nature, sometimes as it is under positive Laws, and humane ordinances which are alterable; and the causes of the alteration of laws & of law making power, being considered under several Notions, sometimes in *Thesi*, sometimes in *Hypothesi*: in all which because in the way of debating, many things have been uttered *Argumentandi Causa*, rather to quiet a scruple of Conscience, then to further any design whereby the right of any might be defined, limited or wronged: I say because such things, under such notions, were so disputed off, and by way of argument according to the freedom

*But I am
not willing
to defend
all that
hath been
said by way
of argu-
ment to qu-
el scruples
about it.*

dom of the time raveled into, wherein many things may be unadvisedly uttered, and also construed otherwise then they were intended, by me; I will not stand to justify them: for though I am no wayes conscious to my self of any declining from my former engagements and professed principle of Duty, which I have constantly to the best of my understanding followed; yet seeing in many, not only words, but actions also, we are all subject to fail, either by doing too much or too little, or by varying in the manner of performance; therefore that the uprightness of my intentions, whereby I study to serve all in that which is most require, and that the usefulness of former endeavors in prosecuting those intentions towards all the Churches, may not be blasted, for want of true humility and self resignation, to the good and longed for Providence, whereby God hath mercifully turned all our changes to the best; I am not unwilling either to confess a failing herein; or to accept of the gracious favour and pardon which *I therefore take bold of* his Royal Majesty hath kindly offered in his general Declaration to all, that shall lay hold *the pardon offered by* thereupon within the time appointed, which by *his Majesty.* this Declaration thus made publick, I intend to do, as well as to give satisfaction to all that are ingenuous, and can construe either rationally or charitably the actions of a publick nature in Christianity, which are undertaken to heal the breaches of mens Spirits who are partial, without partiality.

And because his Majesty doth not only grant

A. 1 off-
my o. It
Ch. 3. i. 16
to his la
jesty in my
Gospel
work

a free and general pardon of all such failings, a
either actually or interpretatively have been
committed by any who returning to the Loyalty
n^d obedience of good subjects, are not ex-
ce- tel by the Parliament: I think my self bound
to offer to his Majesty and this his Parliament,
the disposal of the fruits of my thirty years ne-
gociation with all the Protestant Churches, for
the advancement of their Peace and Unity; as
it becometh a loyal and obedient subject to do;
that they may be made use of, when it shall be
seasonable for the publick good; in order to the
fullfilling of that most pious and religious pur-
pose, which his Majesty hath expressed in his
Letter to the House of Commons; where he is
pleased to say, *That nothing can be proposed unto
him to manifest his zeal and affection for the
Protestant Religion, to which he will not readily
consent.* As then my whole course for so many
years hath been directed to heal the breaches
of Protestants amongst themselves, without
which their Religion can never be propagated
nor preserved; and in all that time, I never yet
could find a Patron to the work except *S. T. Rowe*,
who for the love of the Truth, and out of a sin-
cere affection to Religion without Politick self
ends, would undertake the promoting of it; so I
must now in the fear of God take hold of this
opportunity which God alone hath created by a
most wonderful revolution of Providence; that
if my services may be of use to his Churches, I
may not seem defective in my willingness to de-
dicate the fruits thereof unto the publick, rather

by

by his Majesties direction then under any of his predecessors, in the interval of Government.

And to the end that this may appear unto such as are intelligent, and that the jealousy raised against me for my acting in this work under the Protector *Oliver*, as if I had been an instrument, sent abroad, and acted by him, to do his work towards forrain States; may be removed; I shall truly relate the motive, and the manner of my proceeding, to act my Gospel design under him.

When he was made Protector, and the Treaty of Peace was drawing towards a conclusion between *England* and the Low-Countries; and all that were in publick places did own him as the chief Magistrate of the Nations; I thought it futable to the end for which I was come into *England*; and every way seasonable and fit for me to represent to him and to his Council, some Reasons for which I conceived them obliged in conscience to mind the interest of Religion amongst Protestants, and to give some countenance to the endeavours whereby their differences might be reconciled. These Reasons were communicated also to the Ambassadors of the United Provinces while the Treaty was in agitation, who seemed much to approve of the design. The same reasons were also imparted unto the leading Ministers of the Congregational and Presbyterian Churches in *London*; who by my sollicitation were brought together, and upon this occasion met several times for a special conference held at *Black fryers* to compose their

Concerning
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for any of
his designs.

own differences first, and so to joyne with me in the design of my negotiation towards the Churches: the chief heads of the Universities also, were made acquainted with the same reasons; which took this effect with them all, that they did approve of the work as very expedient and seasonable to be undertaken: and to enable me to go about it, a Declaration was penned which the heads of both the Universities and the Ministers of *London*, aswell Congregational as Presbyterial did subscribe; authorizing me to Act that business amongst the Churches in their name: and when I had received my Commission and instructions from these, I desired nothing further from the Protector but his countenance and support; that he would only own me, as a Gospel Minister, setting my self a part for the work of Peace and Unity amongst Protestants, I might have a letter of recommendation from him to the Churches of *Zwitzerland*, in the Cantons of *Zurich*, *Basel* and *Geneva*; that they might know that I being approved by the chief of the Ministry of *England* for such a work, and moved of mine own accord to go about it, he could not refuse to recommend it unto them to be taken into consideration, promising also thereunto his own concurrence; for I did of set purpose decline to receive any commission in this business from him; or any instructions to act any thing for him in State affairs; because I neither would be, nor would I be lookt upon as an Agent of his going abroad to serve any of his ends: therefore I desired

But only for
my Gospel
work.

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fired (and that in writing as discreetly as I could) that if he had any State affairs to propose to forrainers, he would make use of some body else for that end: and although I knew that such a desire of mine would gain me little acceptance with him (as appeared in the end at my return) yet I resolved to keep my self free from such a Relation or subordination to him and his designs; lest my true aime, the liberty of my acting, and the nature of my work might suffer prejudice, and be justly blasted thereby when it should be found to have been made a cloak to his worldly advantages: and although I could almost nowhere at my first arrival into the places where I went to negotiate, avoid this kind of thought which both States men and Divines would take up concerning me; yet before I went away, when they found nothing of that nature mixed with my Religious negotiation, nor my private discourses tending to insinuate any particular or personal advantages for him, to recommend him, further then what was in view to all the World: they found themselves alwayes mistaken in me; chiefly when some of them would propose unto me, things of that kind, and I would openly and professedly decline to meddle with them, telling them in plain terms that I neither was nor would be an Agent for the Protector in State or Policy concerns.

And although I could not be ignorant before I went abroad; and found it so effectually, when I was abroad; that this jealousy of State,
with

with the *odium* and the danger accompanying it, would follow me every where; and chiefly perplex my business with those that had any Relation, or affection to the Kings affairs, who would either avoid all dealing with me; or misconstrue all that I should propose; by reason of the forestalement of their thoughts; that I was an emissary of his: and although I also did represent unto my self, that which I found afterward to be true; that my life might be in danger either by Papists in hatred to my work, or by them and others also in hatred to him, whom they would imagine I served; yet because I was assured that I served not man, but Christ; and was conversant in my calling lawfully, and innocently towards, all without any Politick designs; therefore I trusted unto God for Safeguard and Protection; and committed my wayes unto him, who also hath delivered me, and prospered me in my way and brought me home in safety, for which I bless his Name.

It was no difficult matter to conceive; that the whole aime which *Oliver* might have in countenancing me and my business; was to gaine some Reputation amongst the Protestant Churches to be a Zelot for their Interest; and thereby to wipe off the *odium* of his inroachment of power, as if it tended only to procure their wellfare: and truly this he did at first pretend with so much likelihood, that none but the searcher of hearts could certainly know it to be otherwise; for although I could suspect at first some such thing might be possibly, yet I cannot say that

that I could conclude it probably; but when I was come home, and had shewed how all things were laid for a Religious correspondence, and prepared to carry on the work as it relates to the Gospell; then I could see plainly and demonstratively, that his aim was not that which at first he had pretended; because when all was ready to his hand; and the Ministers here in *England* of different parties were disposed to act further in the work he did not at all mind the business further, than by meer importunity of some honest Souldiers (which I got to sett upon him about it) hee was forced for shame, to recommend it to further consideration of some Ministers, who met at *White-Hall* as Commissioners for the approbation of other Ministers: and this he did once superficially, desiring them to give him afterward some account of their advice in the business, but never would call upon them for it, nor countenance or favour me in prosecuting or soliciting of it: yet I have still proceeded in my way so far as God hath given me ability, and opportunity in these manifold and distracting changes; wherein notwithstanding all our shakings and movings, the foundation of a Religious correspondency to prosecute the means of unity and Peace are laid and continued; whereby the endeavours may easily be renewed whensoever the Lord shall move those that are in authority to mind the things of Christ's Kingdom as the main end of their Government over men: and not to make his Kingdom a cloak

*Which he
deserted
wholly at
my return.*

and

and pretence to cover other ends and interests of their own in the world; as hitherto most men whom I have met withall have done; or else have minded the Gospell-work onely perfunctorily and in a Secondary place; and I am very confident: that because they have not sought the Kingdom of God and his Righteousness first and before all other things, therefore the other things which they have mainly sought, have not been added unto them: But when judgement shall return unto righteousness, then all that are upright in heart shall follow it: and upon such shall be peace, and upon the Israel of God; to whom I consecrate this and all my other endeavours as it becometh a witness and Solliciter of Truth and Peace.

